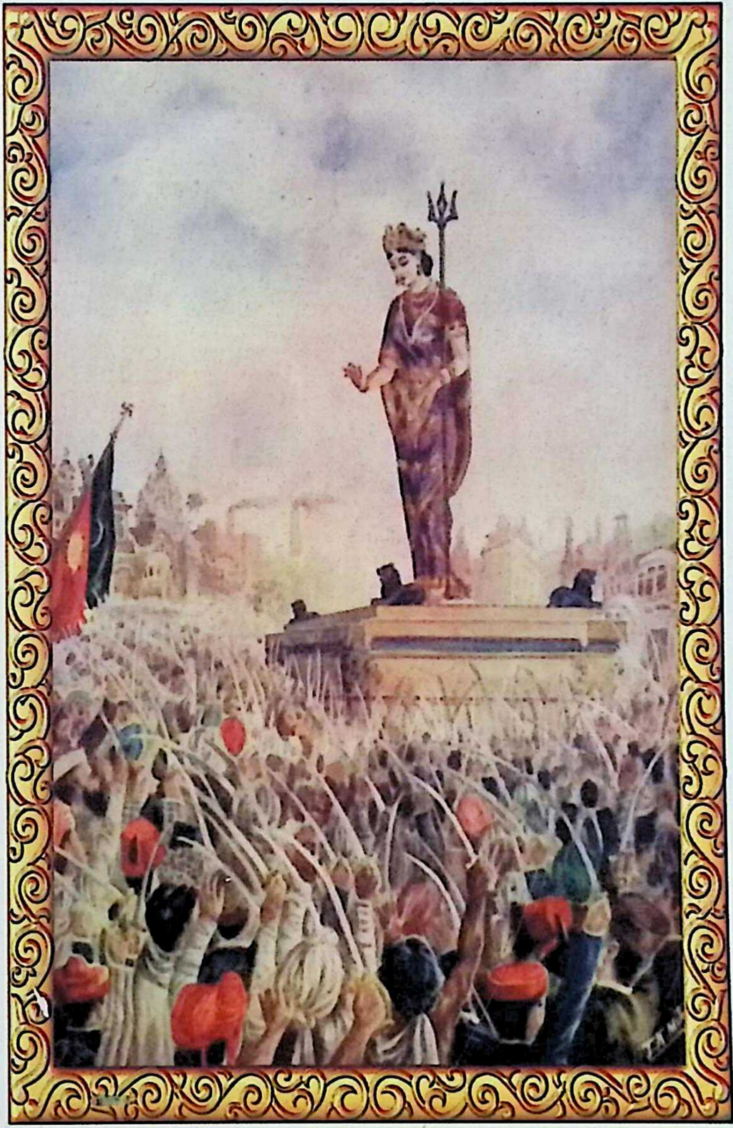
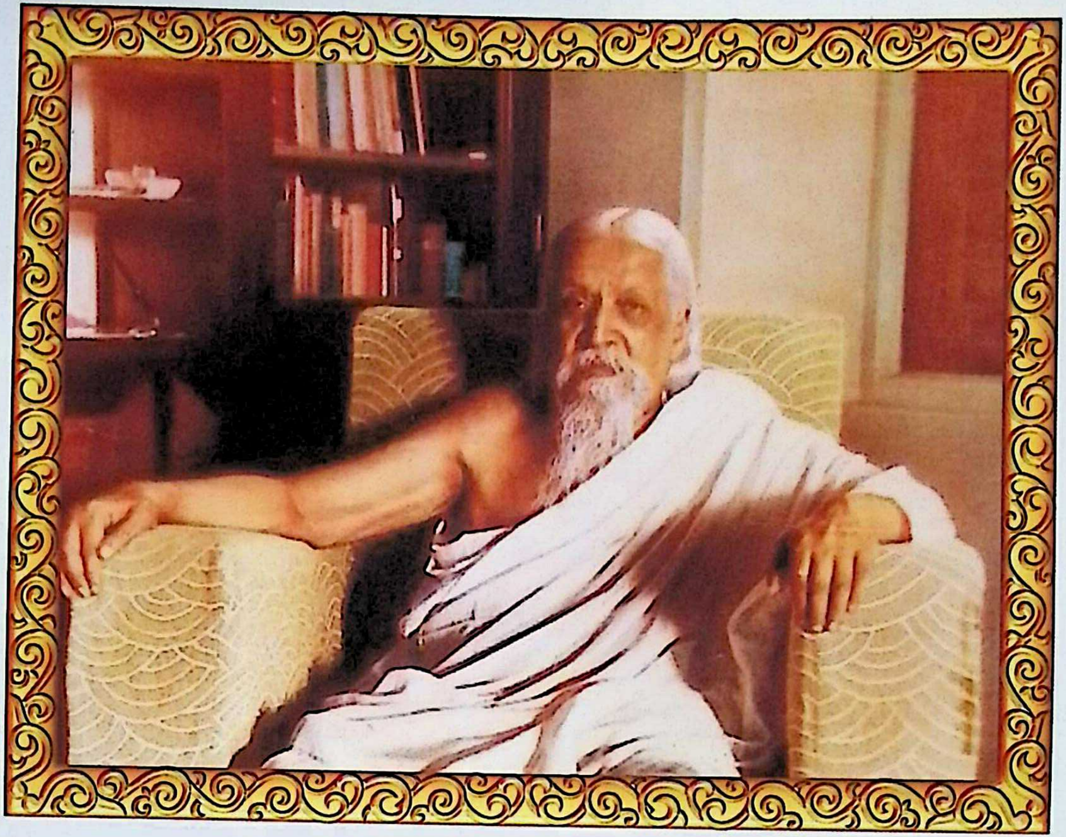
वन्दे मातरम् चित्राधार

BANDEMATARAM ALBUM





Sri Aurobindo 1872--1950

वन्देमातरम् चित्राधार

BANDEMATARAM ALBUM

Bande Mataram song in Pictures
with the English Translation

by

SJT. AURBINDO GHOSH

ENNAPPADAM EDUCATIONAL PUBLISHERS

PADMA SUNDARAM
Flat 2D, Block 1, Cedar Park,
No. 9, 4th Main Road Extension,
Kottur Gardens, Chennai - 600 085
Phone : (Off) 42087746
E-mail : vsundaram2005@yahoo.co.in

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Author SJT. AUROBINDO GHOSE

Edition
May, 2007

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Republishing by
Mrs. Padma Sundaram
Ennappadam Educational Publishers
Chennai - 85

❖

Design by
Thanga. Kamaraj
Chennai - 17
Cell : 9444132738

❖

Price
India : Rs. 75/- Out of India $ 3

PREFACE

1. Vante Mataram In Painting

A public meeting was organized on 10 September 2006 by the Rajaji Centre for Public affairs in Royapettah, Chennai to commemorate the centenary of the singing of the Vande Mataram song at a Special Session of the Indian National Congress at Benaras on 7 September 1905. I had the privilege of addressing this meeting.

Immediately after the meeting, my esteemed friend Dr. Parthasarathy, son of Shri Shri Acharya (Mandayam Srinivasachariar), gave me a book titled **BANTEMATARAM**

ALBUM published in **Cawnpore (Kanpur)** in 1923 by Shiva Narayan Mishra Vaidya of Prakash Pustakalaya.

This extremely rare and out of print book contains the full English Translation of **Bandemataram** song by **Aurobindo Ghosh.**

This book also contains rare and beautiful paintings by K. Tejendra Kumar Mitra illustrating some of the gloriously symbolic Sanskrit words in the **Vande Mataram song**. I view it as a great privilege to present some of the pages from this rare book with the text and the paintings on the immortal **Vande Mataram** song and also to write a preface to it.

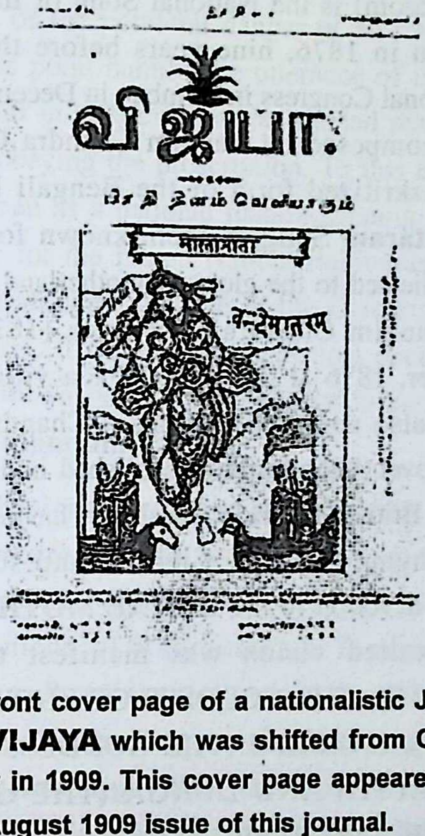
I regard this as a great blessing of **BHARATH MATA** in these decadent days particularly when pure and unalloyed patriotism is veiwed as 'communal' and 'unpatriotic';national treachery and subversion as 'secular' and 'patriotic' by the Government of India.

Mandayam Srinivasachariar and his brother S. Thirumalachariar were pillars of support to Mahakavi Bharathi during his exile in Pondicherry from 1908 to 1918.

A Tamil Journal called 'Vijaya' was started by S. Thirumalachariar on Triplicane High Road, Madras and later shifted to Pondicherry in 1909.

The cover page of August 1909 issue of Vijaya from Pondicherry carried the picture of Bharath Mata with the sacred words of **Vande Mataram.**

This has been presented below:



விஜயா:

பிரதி தினம் வெளியாகும்

मातामाता
वन्देमातरम

This is the front cover page of a nationalistic Journal in Tamil called VIJAYA which was shifted from Chennai to Pondicherry in 1909. This cover page appeared in the August 1909 issue of this journal.

For great freedom fighters like Bal Gangathar Tilak, Sri Aurobindo and hundreds of other eminent nationalist leaders, and millions who fought for our country's freedom, the song of **VANDE MATARAM** meant India's freedom and India's freedom meant **VANDE MATARAM**. Millions of our countrymen marched against the British Raj with the song of **Vande Mataram** on their lips.

VANTE MATARAM (in Bangla: वन्दे मातरम्। B̂onde Matorom) is the National Song of India and it was first written in 1876, nine years before the birth of the Indian National Congress in Bombay in December 1885. This song was composed by Bankim Chandra Chatterjee in a highly Sanskritized form of the Bengali language. The **Vande Mataram Song,** a poem known for sublimity of thought dedicated to the glory of motherland was composed by Shri Bankim Chandra Chatterjee (1838 - 1894) on 7 November, 1876 at the Kantal Pada village of Bengal. This song also appeared in Bankin Chandra Chatterjee's immortal novel **Anandamath,** published in 1882 amid fears of a ban by British Raj. **H.V. Sheshadri** has rightly observed: "It was a hymn of love of motherland sublimated into an ecstatic devotion to the **DIVINE MOTHER-BHARAT.** In that exalted vision was manifest the trinity of SARASWATHI (THE GODDESS OF KNOWLEDGE AND CULTURE), LAKSHMI (THE GODDESS OF BEAUTY AND WEALTH) AND DURGA (THE GODDESS OF STRENGTH AND ENERGY)."

Vande Mataram became the national battle cry for freedom from British oppression during the freedom movement. In the hectic days of Swadeshi Movement following the Partition of Bengal by Lord Curzon in 1905, large rallies, fermenting initially in West Bengal, in the major metropolis of Calcutta (Koltata), often worked themselves up into a pitch of high patriotic fervour by shouting the slogan

'Vande Mataram', or **'Hail to the Mother(Land)!'**. The British, fearful of the potential danger of an incited Indian populace, at one point banned the utterance of the motto of **Vande Mataram** in public forums and jailed many freedom fighters for disobeying the proscription. To this day, **'Vande Mataram'** is seen as a national mantra echoing the love of selfless patriots for the Indian Nation. Rabindranath Tagore sang **'Vande Mataram'** in 1896 at the Calcutta (Kolkata) Congress Session. It was the first political occasion when **Vande Mataram** was sung in chorus. Rabindranath Tagore also set **Vande Mataram** to music.

The Indian National Congress rehearsed the singing of **Vande Mataram** in 1901 under the guidance of Dakshanrajan Sen. Four years later, Smt. Sarla Devi Chaudharani, niece of Rabindranath Tagore sang the **Vande Mataram Song** at the Benares Congress Session in 1905 despite the ban on its singing by the British Government. **Lala Lajpat Rai,** the Lion of the Punjab, started a journal called **VANDE MATARAM** from Lahore in 1906.

To quote the appropriate words of **R. Pandya** and **Somkuwar**: **'Vande Mataram** had become an expression of nationalism for the patriots and revolutionaries who launched several movements and agitations against the oppressive British Rule drawing inspiration from the magic words of **Vande Mataram** song. In fact, **Vande Mataram** had become a symbol of India's freedom struggle. Great exponent of

Indian classical music Pandit Vishnu Digambar Paluskar played an important role in popularizing **Vande Mataram** during the glorious days of our freedom movement. He began the public recitation of **Vande Mataram** from Lahore and sung it at many places all over the country. His presentation of **Vande Mataram** was so charged with sublime emotions that it used to thrill the listeners and arouse feelings of nationalism among them making them feel proud of the **mother nation'**.

In 1905, the freedom movement had taken an organized shape and in the same year our national politics took a new turn with the announcement of Swadeshi Movement on 7 August, 1905 at Calcutta. The British divided Bengal on 16 October, 1905. **Vande Mataram** immediately became the people's song not only in Bengal but in the whole of India. Its soul-stirring words reverberated in the streets, schools and every part and portion of India. It quickly spread like fire throughout India and was on the lips of millions. The founder of RASHTRIYA SWAYAM SEVAK SANGH DR. KESHAV BALIRAM HEDGEWAR WAS EXPELLED FROM HIS SCHOOL IN NAGPUR BECAUSE OF HIS ACTIVE PARTICIPATION IN THE VANDE MATARAM AGITATION. LATER IN 1925, DR. HEDGEWAR FOUNDED THE RSS. The declaration of **Swadeshi movement** completed its 100 years on 7 August, 2005.

After 1915, it became an established and sacred tradition to begin every session of Indian National Congress with recitation of **Vande Mataram** song Subhash Chandra Bose made **Vande Mataram** the song of his Indian National Army and it was regularly broadcast from his Singapore radio station from 1943 to 1945. The Cambridge History of India describes **Vande Mataram** as, 'the greatest and most enduring gift of the **Swadeshi movement**'. BN Pande in his 'A Book of India' writes, '**Vande Mataram**, soon became the **LA MARSEILLAISE** of the nationalist movement throughout India.'

It is a known fact of history that Gandhiji often extolled the grandeur of the **Vande Mataram Song**. At Comilla in 1927, he said that the song held up before one's mind the picture of the whole BHARAT ONE AND INDIVISIBLE. H.V. Seshadri rightly concludes: '**Vande Mataram", these two simple words had, indeed, wrought a miracle which even thousands of speeches and articles could not have achieved in several generations. It became the cry of the awakened and resurgent national soul'.**

History is philosophy teaching by example, and also by warning. History needs distance, perspective. Facts and events which are too well attested cease, in some sort, to be malleable. He alone reads history aright, who, observing how powerfully circumstances influence the feelings and opinions of men, how often vices pass into virtues, and paradoxes into axioms, learns to distinguish what is accidental and transitory in human nature from what is essential, eternal and immutable.

When the British Government proscribed the singing or chanting of **Vande Mataram** during the days of **Swadeshi**

Movement in Bengal in 1905, the Congress party was not unnerved by it. It remained unruffled and stuck to the gun of singing this glorious song throughout the country and even adopting it as its National Anthem. Very unfortunately for the country and for the forces of selfles Indian Nationalism, the Congress Party started wavering in 1922 and started viewing **Vande Mataram** as an "irritant" in the path of winning over Muslims. The Congress Party even adopted Mohammed Iqbal's **SARE JAHAN SE ACCHA HINDUSTHAN HAMARA** as the associate National Anthem JUST TO SATISFY THE MUSLIMS.

SWADESHI MOVEMENT IN BENGAL

2. Hail! Hail! Vande Mataram

All nationalistic and patriotic Indians in India joined together to sing the glorious song of **VANDE MATARAM** on 7 September, 2006 which marked the completion of the centenary year of the countrywide singing of the song after the Partition of Bengal by Lord Curzon, Viceroy of India, in 1905. In spite of ruthless public opposition to the move, Lord Curzon declared the Partition of Bengal, on 20 July 1905. This day is a red-letter day in the history of the fight for freedom of our country. The **Swadeshi and Boycott**

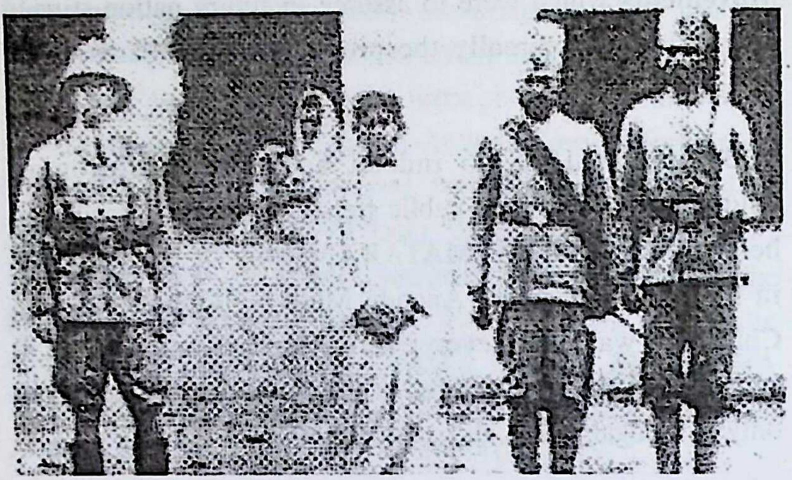
Movements which were to assume in future nation-stirring proportions were really the products of the Partition of Bengal.

Bengal in 1905-06 indeed became a cauldron of wild conflagration. The public frenzy rose to unprecedented heights. The **VANDE MATARAM** song of the **Sanyasis** in the immortal novel, Ananda Math of Bankim Chandra Chatterjee was heard everywhere in streets and houses, in squares and the river bunds, in the towns and villages, not only in Bengal but in all parts of India.

The sentiments expressed in this song and the national spirit which it aroused, threw a challenge to the British rule. Provoked by these anti-government slogans, the British government became so ruthless as to proclaim the sentence of public whipping to all those who even uttered the words **VANDE MATARAM** just in order to prevent the public singing of **VANDE MATARAM.**

Secret circulars were also issued by the government warning government servants that they would be dismissed from service if they chose to sing **VANDE MATARAM.** Despite this warning, hundreds of government servants came forward to sing the **VANDE MATARAM** song on the streets and all of them were demoted or dismissed.

Thus by the beginning of 1906, **VANDE MATARAM** had acquired the unrivalled status of the national song.



16 Year old Revolutionary Khudiram Bosh was hanged on 11th August 1908 with the song 'Bande Mataram' on his lips

In March 1906, the BARISAL PARISHAD was created and a Provincial Conference of Bengal was held at Barisal. The rising star of the new age, Aurobindo Ghosh (later Shri Aurobindo) was to adorn this conference.

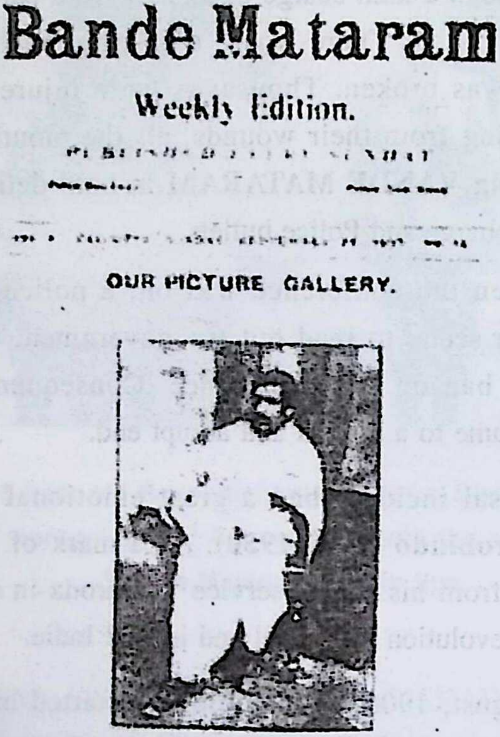
The government banned the singing of **VANDE MATARAM** song at that conference. The delegates were furious at the ban and they decided to defy it. A massive public procession chanting **VANDE MATARAM** went through the city of Barisal.

Surendra Nath Banerjee (1848 - 1925) was in the vanguard of this huge procession. The police let loose violence through a lathi-charge against all who participated in that procession. There was a disastrous melee. The procession was broken. Thousands were injured. With blood dripping from their wounds, all the mouths were loudly singing **VANDE MATARAM** in bold defiance of Police lathi-charge and Police bullets.

Even when the conference was on, a police officer came on the scene to read out the government circular imposing a ban on thd conference. Consequently the conference came to a sudden and abrupt end.

The Barisal incident had a great emotional impact on **Shri Aurobindo (1872-1950)**. As a mark of protest, he resigned from his public service in Baroda in order to start a new revolution in Bengal and indeed India.

On 7 August, 1906, Shri Aurobindo started his paper **VANDE MATARAM** which later transformed itself to become an immortal and unforgettable newspaper in the history of Indian journalism. He wrote in a fiery and spirited style. His thoughts were noble and penetrating. His writings had the effect of conquering the soul of India and thousand upon thousands all over India were inspired to offer their lives upon the altar of freedom with the song of **VANDE MATARAM** on their lips.



Bande Mataram

Weekly Edition.

OUR PICTURE GALLERY.

SJT. AUROBINDO GHOSE

Om Shri Hem chandra Das was an adventurous revolutionary who sold all his immovable property in Bengal and went to Paris in 1906. He became a member of the 'ABHINAV BHARAT' of **Veer Savarkar**. Under the guidance of Veer Savarkar's colleagues, he established his contact with Russian Nihilists. From them he learnt the formula and practical lessons for the manufacture of bombs.

After learning this art of making Bombs, Hem Chandra Das returned to Poona and demonstrated the formula and the manufacture of bombs to Lok Manya Bal Gangadhar Tilak (1856- 1920) and Aurobindo Ghosh. Under Hem Chandra Das's guidance and inspiration, Khudiram Bosh (1889-1908) and Prafulla Chandra Chaki (1888-1908) threw bombs on a carriage carrying the Chief Presidency Magistrate, an Englishman called Kingsford, in fromnt of the European Club at Muzaffarpur in North Bihar on April 30, 1908. Kingsfordwas known among all freedom fighters.

But unfortunately Kingsford was not travelling in that carrigae on that fateful day and two innocent English ladies got killed. This was the first bomb explosion in India as a 'weapon' to frighten the alien English rulers. This was also the first act of political murder with the help of a bomb in the history of our freedom movement. The whole of Bharath was shocked by this explosion of the bomb. Prufulla Chandra Chaki killed himself with his own revolver. Khudiram Bosh was arrested on 1 May, 1908. When he was being taken to the Muzaffarpur Police Station on that day, milling crowds greeted him with **VANDE MATARAM**.

Khudiram bosh also joined the chorus singing of **VANDE MATARAM** with great frenzy and fervour. Khudiram Bosh confessed courageously in the court that he had thrown the bomb. This tender youth of 19 years climbed the platform to be hanged on the gallows on 11 August 1908, with the sacred book of Bhagavat Geetha in his hands, the sacred song of **VANDE MATARAM** on his lips and a smile of cool satisfaction on his face.

It was indeed just another reminder of the deathless courage of that great hero called **Abhimanyu** in the **Mahabharatha,** famed in song and legend.

3. Madame Cama's Call for Bande Mataram in Europe

She was a fiery patriot who first unfurled India's flag at an international assembly. She turned away from a life of luxury and lived in exile abroad in Europe for 29 years to serve the cause of our country's freedom.

Madame Bhikaji Cama (1861-1936)
unfurling the National Flag bearing the words of
Bande Mataram at Stuttgart, Germany in 1907

From the early years of the 20th century, groups of Indians established centres for revolutionary activities in Europe, America and Asia. They carried on propaganda for India's independence among Indians living abroad and mobilized them for revolutionary operations. They maintained contacts with revolutionary groups in India and supplied them with revolutionary literature and even arms.

During 1907 and 1914, Paris became the most important centre of Indian revolutionaries in Europe. One of the greatest revolutionaries of this period in Europe from India was **Madame Cama**. She brought out the Journal **BANDE MATARAM**. She and colleague S.R. Rana, another great freedom fighter, were in touch with other great revolutionaries like Shyamaji Krishnavarma, Veer Savarakar, VVS Iyer, Bhai Paramanand, Ajith Singh, Chambakaraman Pillai and others.

Madame Cama was born in 1861 to a well-to-do Parsi family in Bombay. One of Madame Cama's first great opportunities for doing public work was during Bombay's great plague in 1897. Without concern for her own life, Madame Cama tirelessly nursed the ill back to health, and then, like any good missionary, converted those she helped to her cause of Indian independence. Unfortunately, in that process, Madame Cama, herself, fell sick. In response, her friends and family sent her to Europe in 1902 to enable her to recover her health.

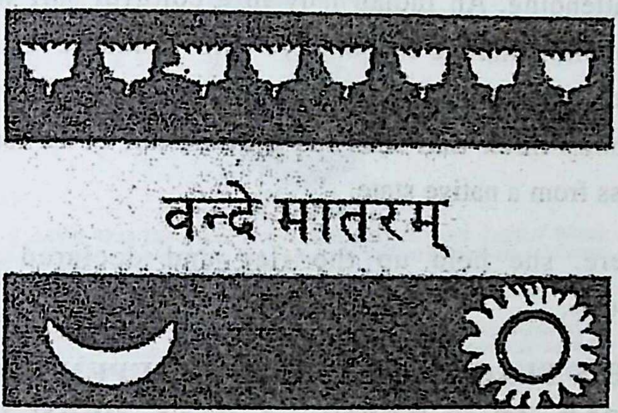
Madame Cama's brief but meteoric political career started in London in 1902. Eventually, Madame Cama set up base in London. There, she became the Private Secretary of **Dadabhai Naoroji (1825-1917),** one of our earliest freedom fighters. He was the first Indian to become an elected Member in the House of Commons in 1892. Through him, Madame Cama allied herself with many patriots and began speaking against British rule.

Madame Cama became so famous and influential, that the British Government concocted an assassination or murder plot against her!

When Madame Cama caught wind of this plot, she secretly escaped across the English Channel to France! She turned her French home into a secret hideaway for revolutionaries worldwide. She made friends by sending pistols disguised as Christmas gifts to Irish and Russian nationalists. As the British saw her influence abroad increase, they begged France to send her back to India. When the French government refused, the English exiled her from her motherland and seized her inheritance.

Naturally, despite all British attempts to disillusion **Madame Cama**, she continued championing her cause of India's freedom.

In 1905, **Madame Cama** with other patriots, designed India's first tricolour flag. The flag had green, saffron, and red stripes. The top, green stripe had eight blooming lotuses representing India's then eight provinces. **'Bande Mataram'** was written across the central, saffron stripe in Hindi. On the bottom, red stripe, a half moon was on the right and the rising sun on the left. In spite of her English education and her 35 year stay in Europe, she advocated the **introduction of Hindi** in the Devanagari script as an uniform language in India.



India 1907 National Flag designed by Madame Cama

Madame Cama and other freedom fighters in Europe also established contacts with socialists in France, Germany, England and America.

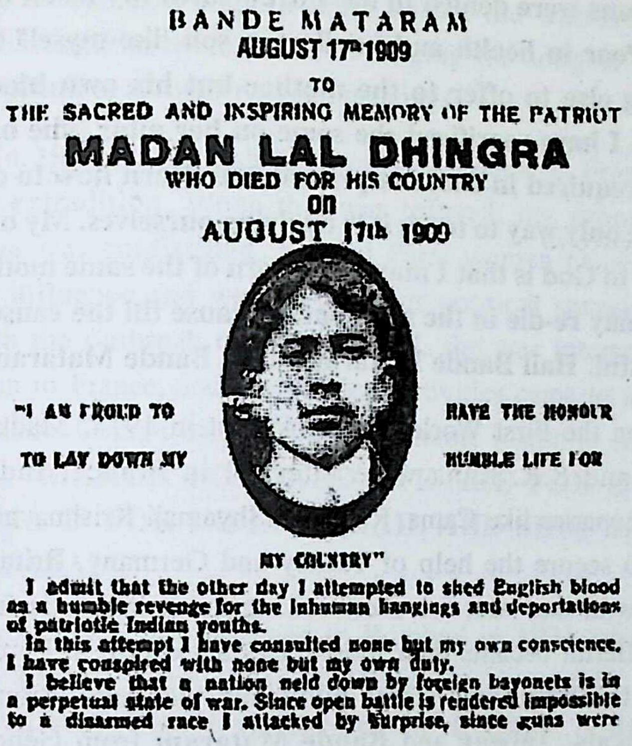
Madame Cama participated in the CONGRESS OF THE SECOND INTERNATIONAL at **Stuttgart** in 1907. At this international socialist conference, Madame Cama unfurled the tricolor National Flag of India which she and her friends had designed in 1905 bearing the immortal words of Bankim Chandra Chaterjee's **BANDE MATARAM. It was hence, no mean achievement of Madame Cama, when she unfurled the first National Flag at the International Socialist Conference in Stuttgart (Germany) in 1907.**

A thousand representatives from several countries were attending. An Indian lady in a colorful sari was a rare phenomena in those days and Madame Cama's majestic appearance and brave and clear words made everybody think that she was a Maharani or at least a princess from a native state.

There, she held up the flag and declared in a bold voice,

'THIS FLAG IS OF INDIAN INDEPENDENCE. BEHOLD, IT IS BORN!... I CALL UPON YOU, GENTLE MEN, TO RISE... I APPEAL TO LOVERS OF FREEDOM ALL OVER THE WORLD TO COOPERATE WITH THIS FLAG. HAIL BANDE MATARAM! HAIL BANDE MATARAM!!'

Her passionate speech against the British tyranny in India was published at the end of August in the German Socialist paper **VORWARTS.**



BANDE MATARAM
AUGUST 17th 1909
TO
THE SACRED AND INSPIRING MEMORY OF THE PATRIOT
MADAN LAL DHINGRA
WHO DIED FOR HIS COUNTRY
ON
AUGUST 17th 1909

"I AM PROUD TO HAVE THE HONOUR TO LAY DOWN MY HUMBLE LIFE FOR MY COUNTRY"

I admit that the other day I attempted to shed English blood as a humble revenge for the inhuman hangings and deportations of patriotic Indian youths.

In this attempt I have consulted none but my own conscience. I have conspired with none but my own duty.

I believe that a nation held down by foreign bayonets is in a perpetual state of war. Since open battle is rendered impossible to a disarmed race I attacked by surprise, since guns were

Madan Lal Dhingra (1887-1909), a 22 year old engineering student studying in England, assassinated Sir Curzan Wyllie, political Aide-de-Camp to the Secretary of State for India, Lord Morley in London in 1909. He was hanged at Pentonville Prison, London, on 17 August, 1909. Before going to the gallows on that day, Madan Lal Dhingra, spoke the following inspiring words: **"I believe that a nation held down by foreign bayonets is in a perpetual state of war. Since open battle is rendered impossible to a disarmed race, I attacked by surprise.**

Since guns were denied to me I drew forth my pistol and fired. Poor in health and intellect, a son like myself has nothing else to offer to the mother but his own blood. And so I have sacrificed the same on her altar. The only lesson required in India at present is to learn how to die, and the only way to teach it is by dying ourselves. My only prayer to God is that I may be re-born of the same mother and I may re-die in the same sacred cause till the cause is successful. Hail Bande Mataram! Hail Bande Mataram!"

When the First World War broke out in 1914, Madame Cama and S.R. Rana were interned in France, Indian revolutionaries like Cama, Rana and Shyamaji Krishnavarma tired to secure the help of Turkey and Germany, Britain's enemies in that war, for overthrowing the British rule from India. Berlin became their most important centre in Europe. After 1909 Madame Cama published two revolutionary periodicals, **Talwar** and **Bande Mataram** from Geneva. These were smuggled into India through Pondicherry. Virendranath Chattopadhyaya, who was assisting Madame Cama in publishing the **TALWAR**, was also joined by Bhupendranath Dutt, Barkatulla, Champakaraman Pillai and others. They formed what is called the **Berlin Committee.** In the mean time, a powerful organization of Indian revolutionaries called the **Ghadar Party** had been formed in North America. The Ghadar Movement in America was started by **Lala Hardayal**, another great Punjabi leader. This **Ghadar Party** and the **Berlin Committee**, taking advantage of the I World War, organized anti British uprisings in India during the war. All these revolutionaries were proud of singing the song of **Bande Mataram** at all their political meetings.

In 1910 the British Government requested France for her extradition. When this was refused, her property in India was confiscated. Several Parsi women came under her influence and were kept under political surveillance. With the outbreak of World War I, she was interred in a camp in France, and her political activities came to an end. Madame Cama's battle cry on her heroic march to freedom was: **'MARCH FORWARD! WE ARE FOR INDIA. INDIA IS FOR INDIANS! HAIL AND SING BANDE MATARAM!!'**

Madame Cama returned to Bombay in 1931 when she was 70. She passed away in Bombay on August 13, 1936, eleven years before the birth of our freedom. A lifetime of unparalleled adventure and influence for a woman, Madame Cama demonstrated a woman's true place in a man's world. As she, herself, declared, **'Do not forget the role of women which is also important in building a nation.'**

Madame Cama was a powerful orator who travelled all over the world, including the US, speaking on behalf of India's freedom under the flag and banner of **Bande Mataram**. She rallied foreign support for the cause of our freedom from many nations. In my view, another great achievement was that she taught Indians to make bombs, and also sent weapons secretly to India for being deployed against the alien rulers. Whatever might be thought of her extremism it had the effect of putting across the Indian call for National Freedom with a force and clarity it had never had before. Conviction, courage, and integrity were her foremost characteristics which won for her the respect and admiration of a widening circle of people and beyond it all focussed the attention of the world on the Indian cause which was so desperately needed at that time. All who came into contact with Madame Cama felt the impact of her unquenchable spirit and unconquerable soul.

Dr. Rajendra Prasad, our first President, while presiding over the Constituent Assembly on 24 January, 1950, made the following statement which was also adopted as the basis for the final decision on the issue; "The composition consisting of words and music known as **Jana Gana Mana** is the National Anthem of India, subject to such alterations as the Government may authorise as occasion arises, and the song **VANDE MATARAM**, which was played a historic part in the struggle for Indian freedom, shall be honored equally with Jana Gana Mana and SHALL HAVE EQUAL STATUS WITH IT. (Applause) I hope this will satisfy members." (Constituent Assembly of India, Vol. XII, 24-1-1950)

7 September 2007 will mark the 101st year of the Historic singing of **VANDE MATARAM**. Let each one of us declare to ourselves: **'Let our object be our country, and nothing but our country. And by the blessing of God, may our country become a vast and splendid monument,**

not of oppression and terror as it is today, but of wisdom, of peace, and of liberty, upon which the whole world may gaze with admiration forever.'

I heartily thank **Mr. Thanga Kamaraj**, Tamil Pandit, Chennai who undertook the responsibility of reprinting this rare and invaluable book in so beautiful a manner. He is a great patriot with boundless love for Bharat Matha and her more than one billion children.

Finally I offer my fervent and humble salutations to our family's ***Kula Deivatha*** Parukkancheri Bhagavathy of Ennappadam Village in Palakkadu District in Kerala State. **SHE** has protected our family for centuries. My beloved wife Srimathi Padma Sundaram and I seek her continued benediction by placing the following humble prayer called: **"The Prayer Belt of Parukkancheri Bhagavathy"** at her sacred feet:

Oh! Parukkancheri Bhagavathy!
Be ***within*** us to ***strengthen*** us
Above us to ***protect*** us
Beneath us to ***uphold*** us
Before us to ***guide*** us
Behind us to ***recall*** us
And ***around*** us to ***fortify*** us

- V. SUNDARAM
Associate Editor,
NEWS TODAY
Chennai - 600032

चार शब्द।

'बन्देमारतम्' गायन सर्व-सम्मति से भारत का राष्ट्रीय-गीत है। जिसे कभी भी राष्ट्रीयमहासभा 'इंडियन नेशनल काँग्रेस' में सम्मिलित होने का सौभाग्य प्राप्त हुआ है वही इस राष्ट्रीय-गीत के ताल और लय के माधुर्य्य का अनुभव कर सकता है। बङ्गीय साहित्य-सम्राट बंकिमचन्द्र ने इस गीत में अपने सुन्दर शब्दों द्वारा जिन भावों को व्यक्त किया है उन्हीं को कुशल चित्रकार ने हमारे समाने प्रत्यक्ष करने का प्रयत्न किया है।

गायन का अङ्गीरेज़ी अनुवाद देश के पूज्य ऋषि श्रीयुत अरविन्द घोष द्वारा किया गया है।

◆

FOREWORD

"BANDE MATARAM" is, by now, unanimously acclaimed as the national song of United India. According to the Rashtriya Dharma, it is the Mangla charan, with which all the national bodies begin their work. Those who have had the good fortune to be present in any session of the Indian National Congress, and feel the thrill and the wave of devotion to motherland running through their veins as Bande Mataram is sung, in sweet tunes, can very well appreciate the inner 'beauty and the deep meaning underlying this remarkable poem. What the recognised father of the Modern Bengalee expressed in his poetic words, the artist has tried to depict, with his skill, in pictures.

The English translation of the national song given here is that of Mahatma Arbindo Ghosh.

वन्दे मातरम्।

सुजलाम् सुफलाम् मलजय-शीतलाम्
शस्य-श्यामलाम् मातरम्।
शुभ्र-ज्योत्स्ना-पुलकित-यामिनीम्
फुल्ल-कुसुमित-द्रुमदल-शोभिनीम्
सुहासिनीम्-सुमधुर-भाषिणीम्
सुखदाम् वरदाम् मातरम्।

तिंश-कोटि-कण्ठ-कलकल-निनाद-कराले,
द्वितिंश-कोटि-भुजैर्धृत-खरकरबाले,
के बोले मा तुमि अबले
बहुबलधारिणीम् नमामि तारिणीम्
रिपुदलवारिणीम् मातरम्।
श्यामलाम् सरलाम् सुस्मिताम् भूषिताम्
धरणीम् भरणीम् मातरम्।

Roman Tramsliteration of Bandemataram Song

Bande Mataram.

Sujalam Suphalam Malayaja-Sheetalam
Shasya-shyamalam mataram.
Shubhra-jyotsna-pulakita-yamineem
Phulla-kusumita-drumadala-shobhineem
Suhasineem-Sumadhura-bhashineem
Sukhadam vardam mataram.

Trimsha-koti-kantha-kalakala-ninada-karale,
Dwitrimsha-koti bhujairdhrita-kharkarbale,
Ke-bole-ma-tumi-alale!
Bhaubaladharineem namami tarineem
Ripudalabarineem mataram.
Shyamalam saralam susmitam bhushitam
Dharaneem bharaneem mataram.

* * *

English Translation of Bande Mataram Song

Mother I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,
Dark fields waving, mother of might,
Mother free.
Glory of moon-light-dreams
Over thy beaches and lordly streams;
Clad in thy blossoming trees,
Mother, giver of ease.
Laughing low and Sweet!
Mother I kiss thy feet,
Speaker sweet and low!
Mother to thee I bow.
Who hath Said thou art weak in lands,
* When the swords flash out in seventy million hands
✧ And seventy million voices roar
Thy dreadful name from shore to shore?

---

* When the swords flash out in sixty crores hands
✧ And thirty crores voices roar

With many strengths who are mighty and stored,
To thee I call, mother and Lord!
Thou who savest, arise and save
To her I cry who ever her foemen drove.
Back from plain and sea
And shook herself free.
Pure and perfect without peer,
Mother lend, thine ear,
Rich with thy orchard gleams,
Dark of hue, O Candid fair
In thy soul, with jewelled hair,
And thy glorious smile divine
Loveliest of all earthly lands,
Showering wealth from well-stored hands!
Mother, mother mine!
Mother sweet, I bow to thee
Mother great and free!

AURBINDO GHOSH.

वन्दे मातरम्।

Bande Mataram.

* * *

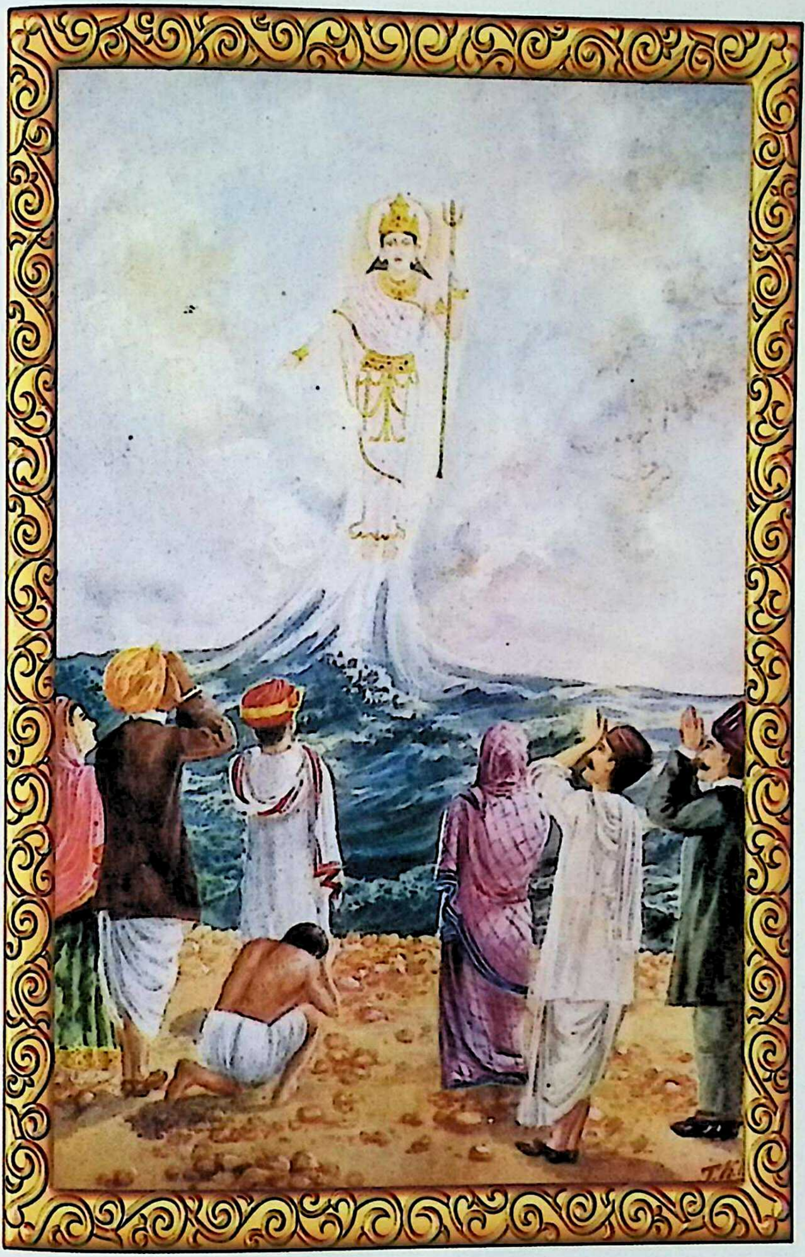
Hail mother, I bow to thee!

वन्दे मातरम्।

Bande Mataram.

* * *

Hail mother, I bow to thee! ⇨



सुजलाम्

Sujalam

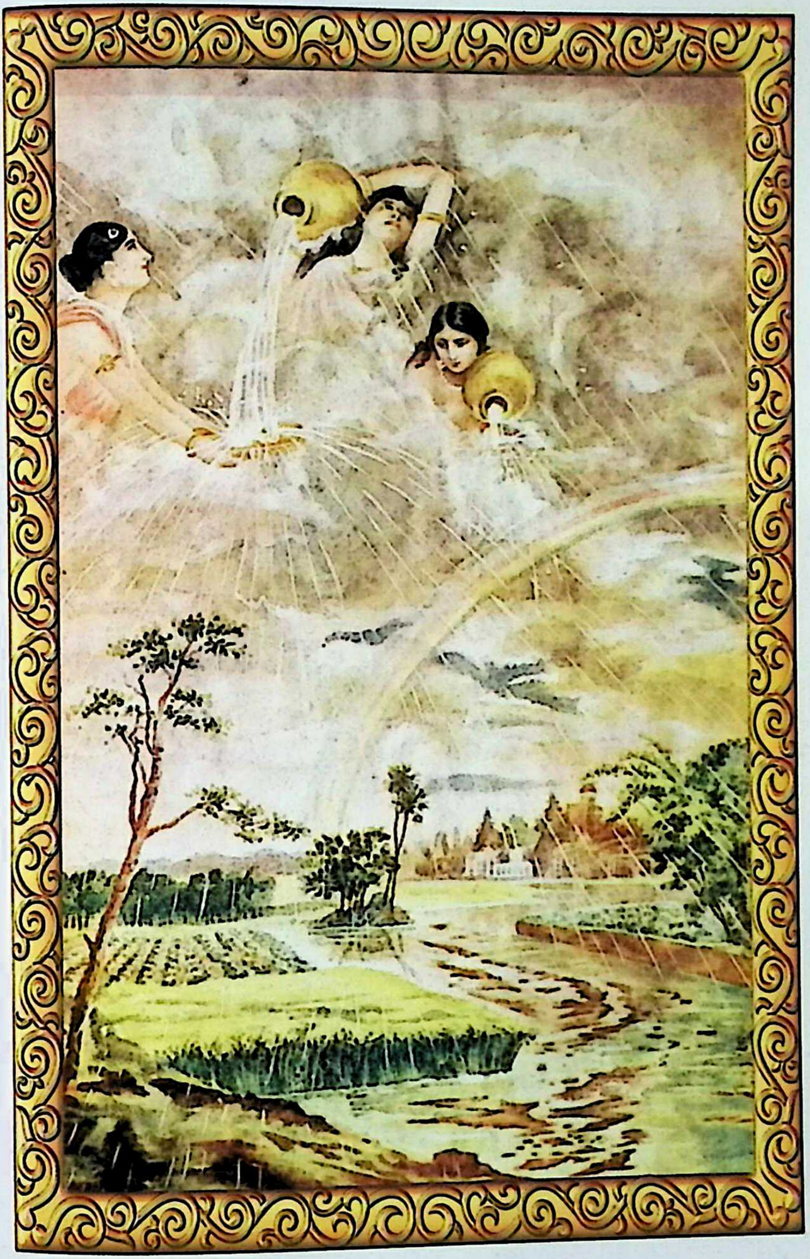
Nature supplies thee with all thy wants
With Sweet Water,

सुजलाम्

Sujalam

Nature supplies thee with all thy wants
With Sweet Water,

⇨



सुफलाम्

Suphalam

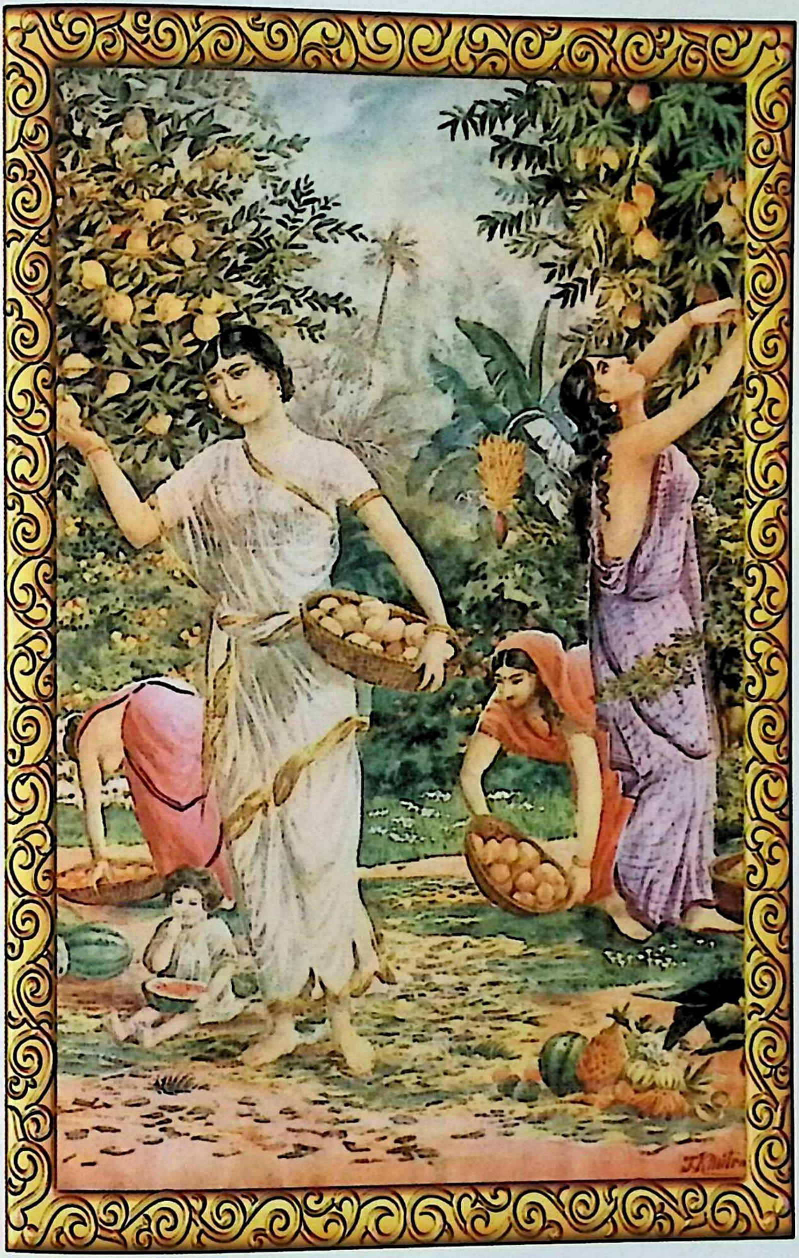
* * *

And with luscious fruits;

सुफलाम्

Suphalam

And with luscious fruits; ⇨


T.K.Mitr

मलजय-शीतलाम्
शस्य-श्यामलाम् मातरम्।

Malayaja-Sheetalam
Shashya Shyamalam Mataram.

* * *

Thou art soothed by balmy breeze,
Ever verdant with green herbage;

मलजय-शीतलाम्
शस्य-श्यामलाम् मातरम्।

Malayaja-Sheetalam
Shashya Shyamalam Mataram.

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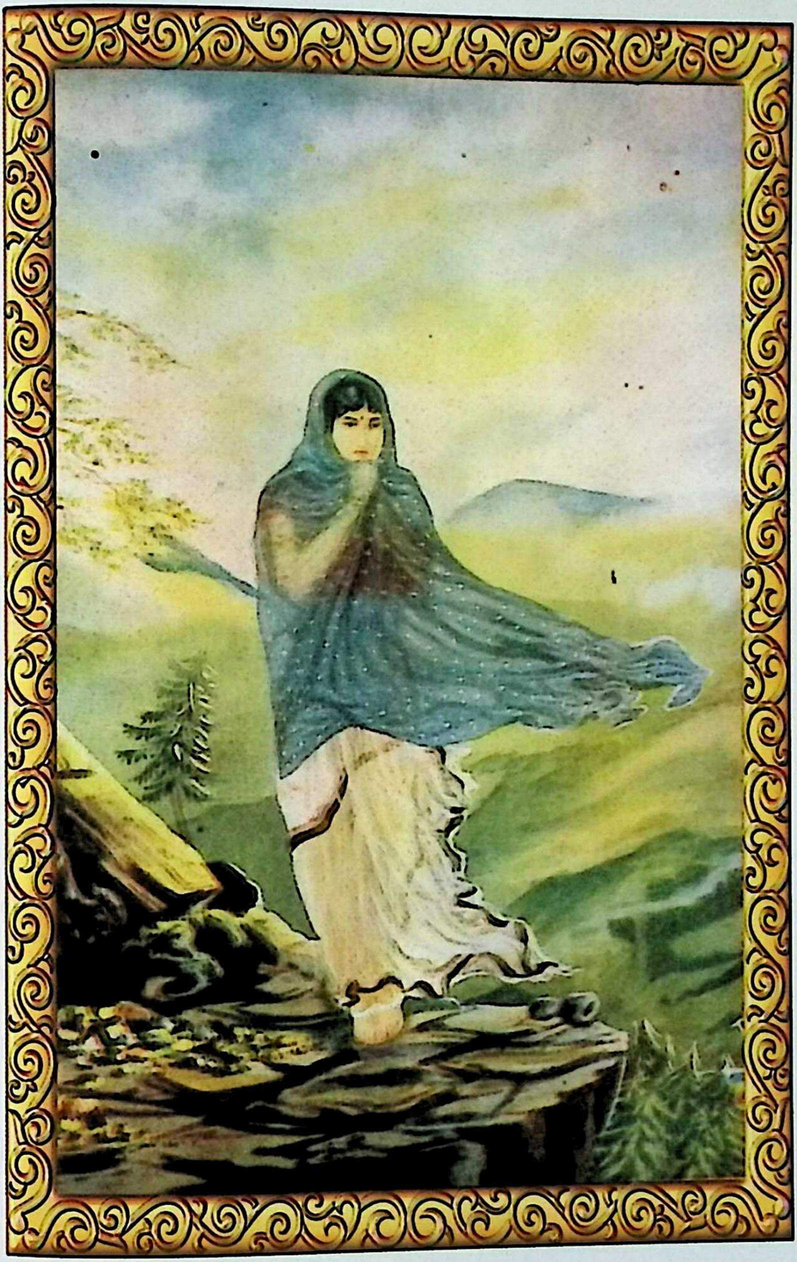
⇨



शुभ-ज्योत्स्ना-षुलकित-यामिनीम्,

* * *

Shubhra-jyotsna-pulakita-yamineem,

* * *

Thy nights ever resplendent with
Silver moons,

शुभ-ज्योत्स्ना-षुलकित-यामिनीम्,

Shubhra-jyotsna-pulakita-yamineem,

Thy nights ever resplendent with
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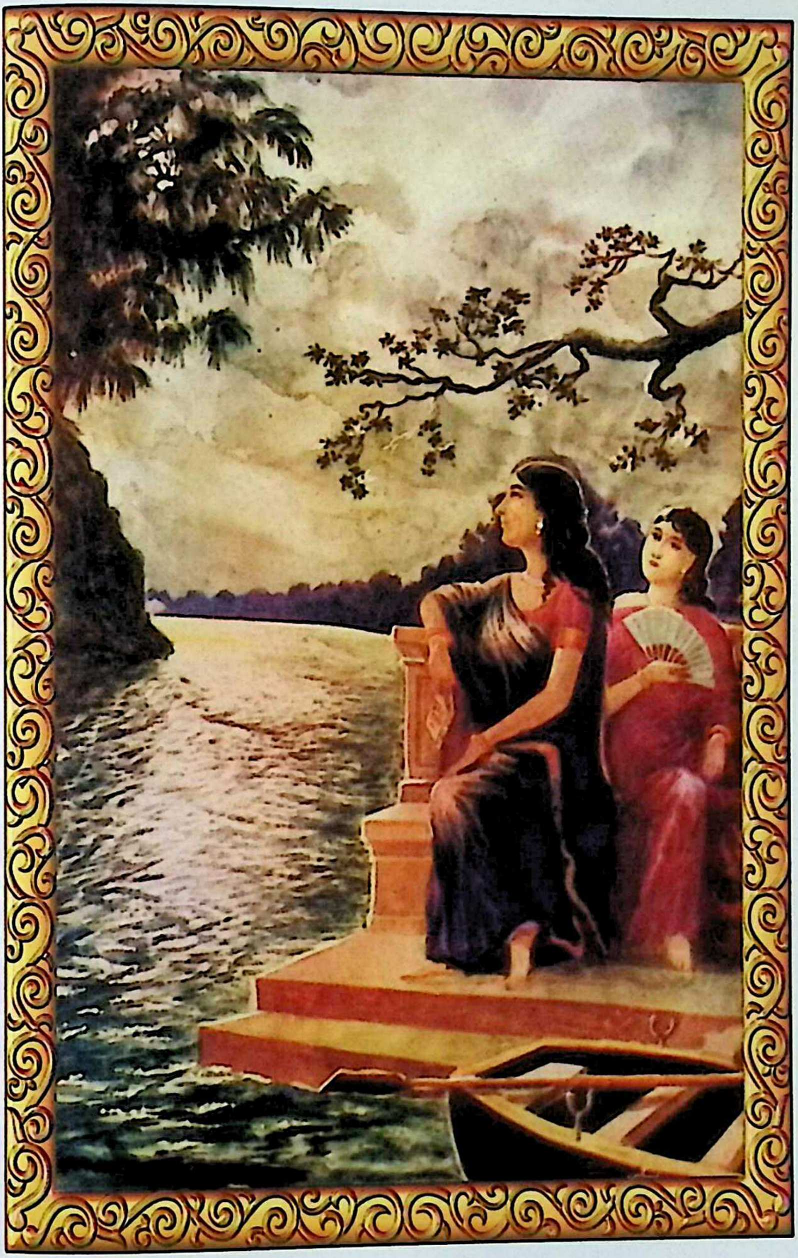


फुल्ल-कुसुमित-द्रुमदल-शोभिनीम्,

Phulla-kusumita-drumdala-shobhineem,

Bedecked Thou art in flowery plants,

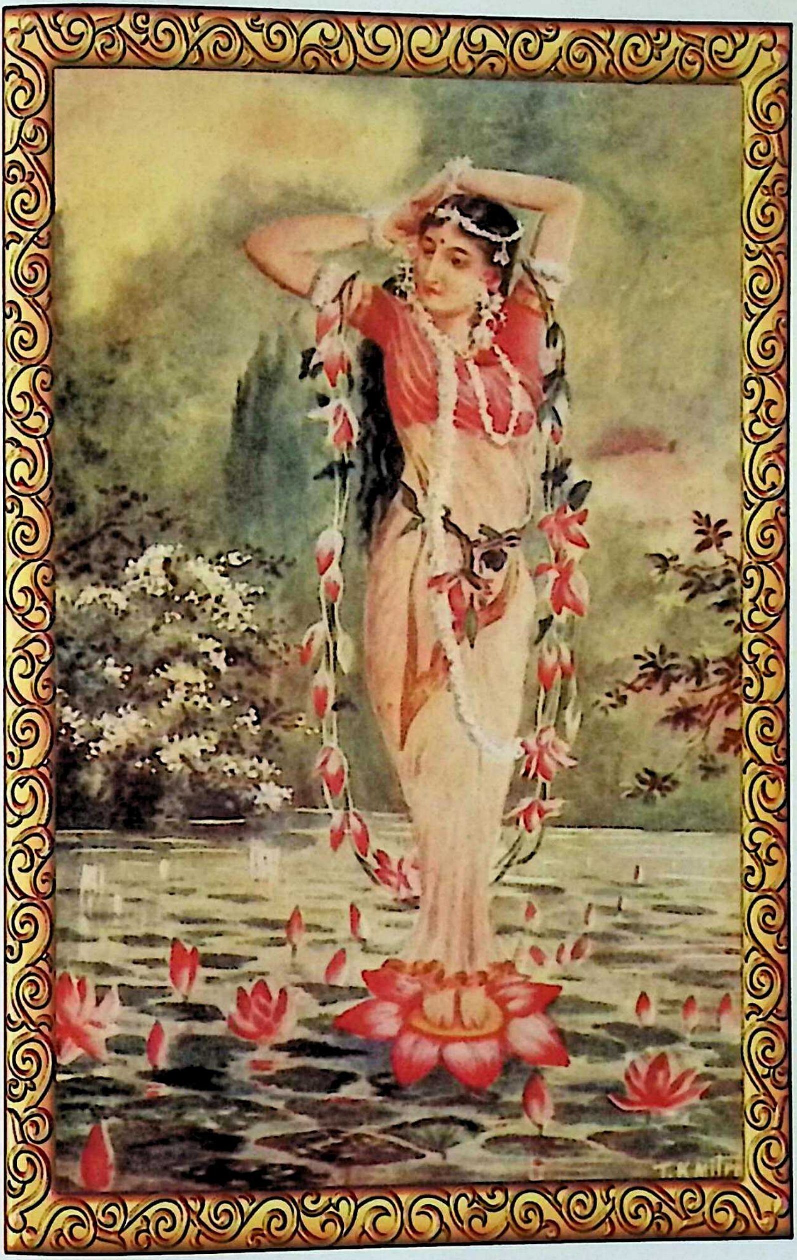
फुल्ल-कुसुमित-द्रुमदल-शोभिनीम्,

◆

Phulla-kusumita-drumdala-shobhineem,

◆

Bedecked Thou art in flowery plants, ⇨


T. K. Mitra

सुहासिनीम्

Suhasineem

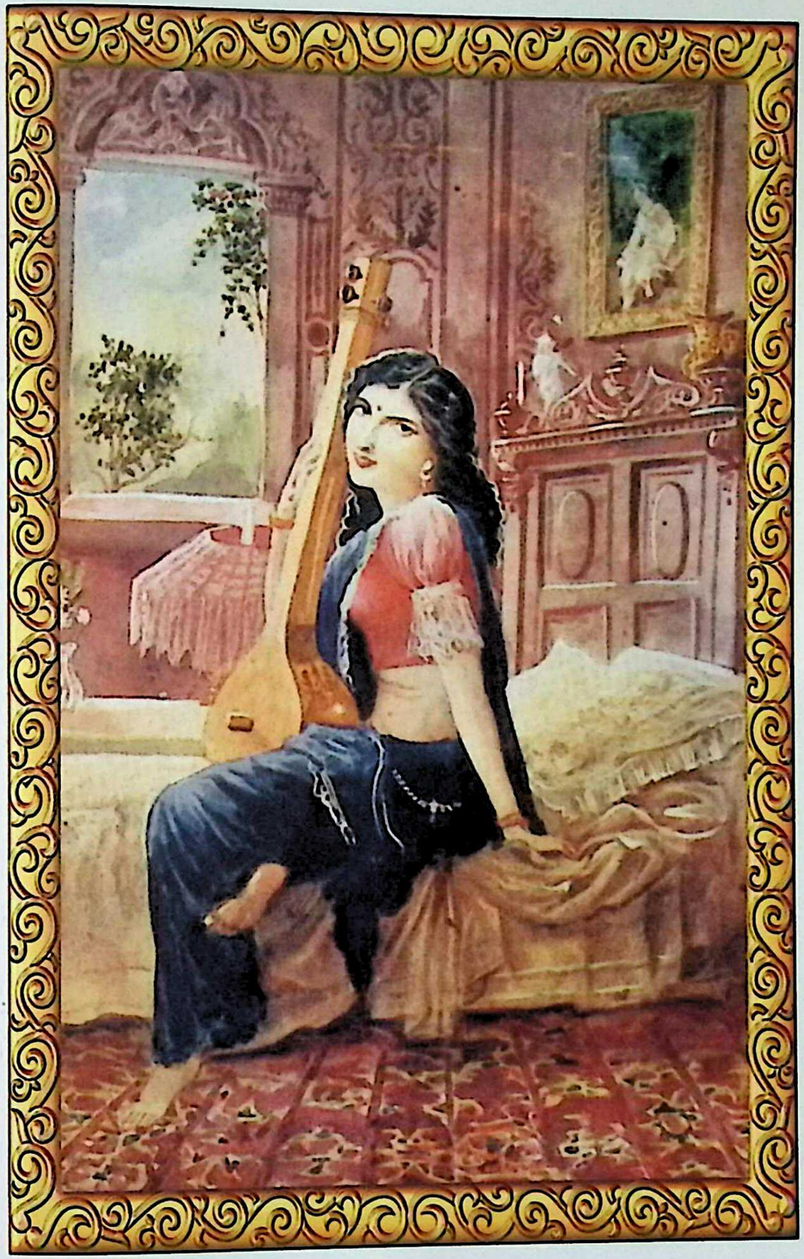
Ever cheerful, ever bright,

सुहासिनीम्

Suhasineem

* * *

Ever cheerful, ever bright, ⇨



सुमधुर-भाषिणीम्,
सुखदाम् वरदाम् मातरम्।

* * *

Sumadhur-bhashineem,
Sukhadam-vardam Mataram

* * *

Full of promise and of hope;
Mother, thou bestoweth sweet pleasure
and happiness divine.

सुमधुर-भाषिणीम्,
सुखदाम् वरदाम् मातरम्।

* * *

Sumadhur-bhashineem,
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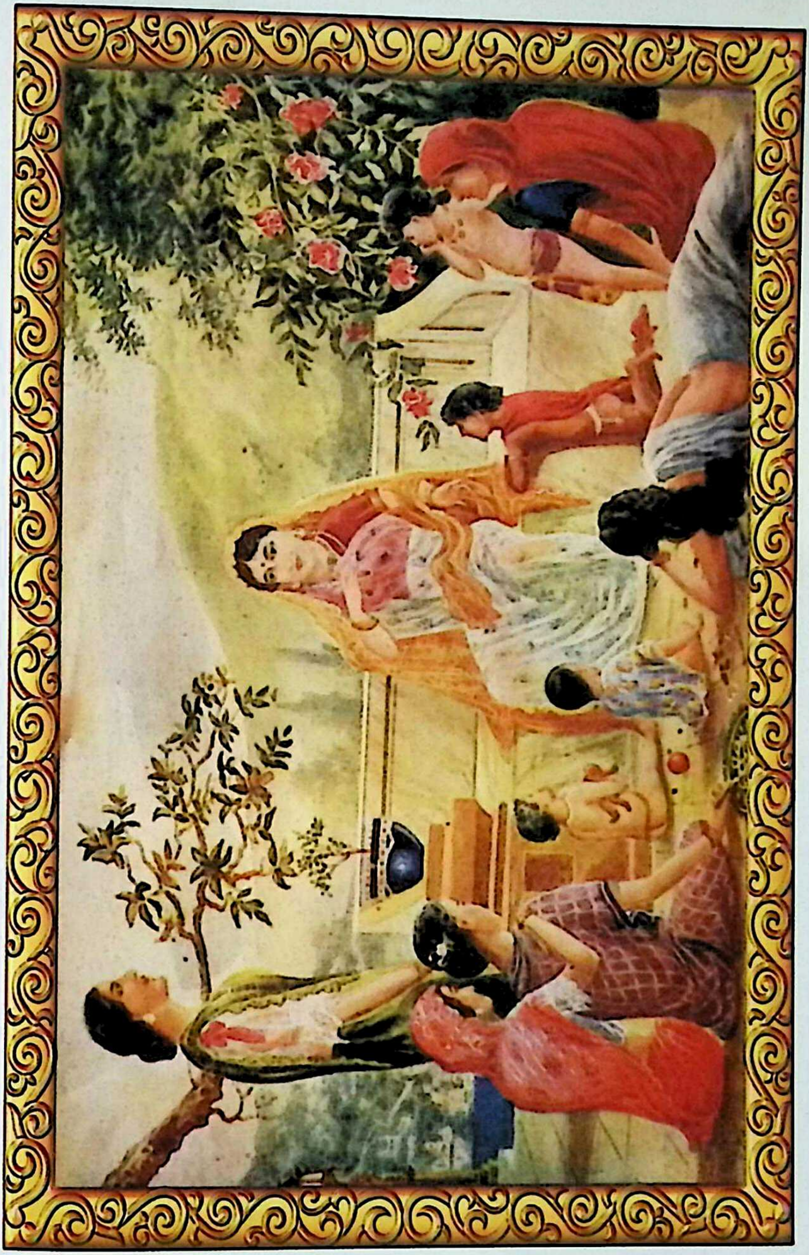

त्रिश-कोटि-कराठ-कलकल-निनाद-कराल,
द्वित्रिंश-कोठि-भुजैर्धुत-खरकरवाले,

* * *

Trimsha-koti-Kantha-Kalkal-Ninad-Karale,
Dwitrimsha-koti-Bhujairdhrit-Kharakarabale,

* * *

Thy cause championed thy thirty crores of souls,
Twice thirty crores of arms to defend thee:

त्रिश-कोटि-कराठ-कलकल-निनाद-कराल,
द्वित्रिंश-कोठि-भुजैर्धुत-खरकरवाले,

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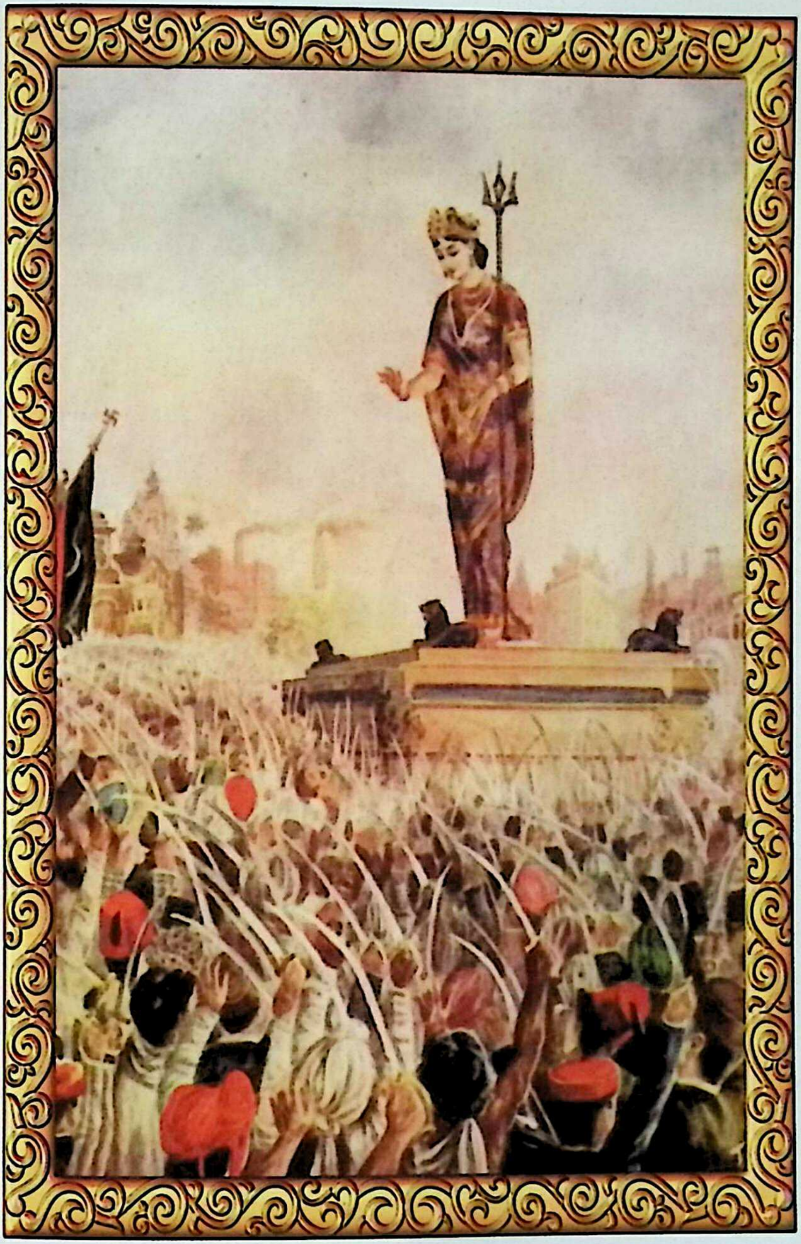

के बोले मा तुमि अबले!
बहुबलधारिणीम्

* * *

Kebole ma tumi abale!
Bahubala dharineem

* * *

Who says mother thou art feeble?
Thou Commandest immense strength,

के बोले मा तुमि अबले!
बहुबलधारिणीम्

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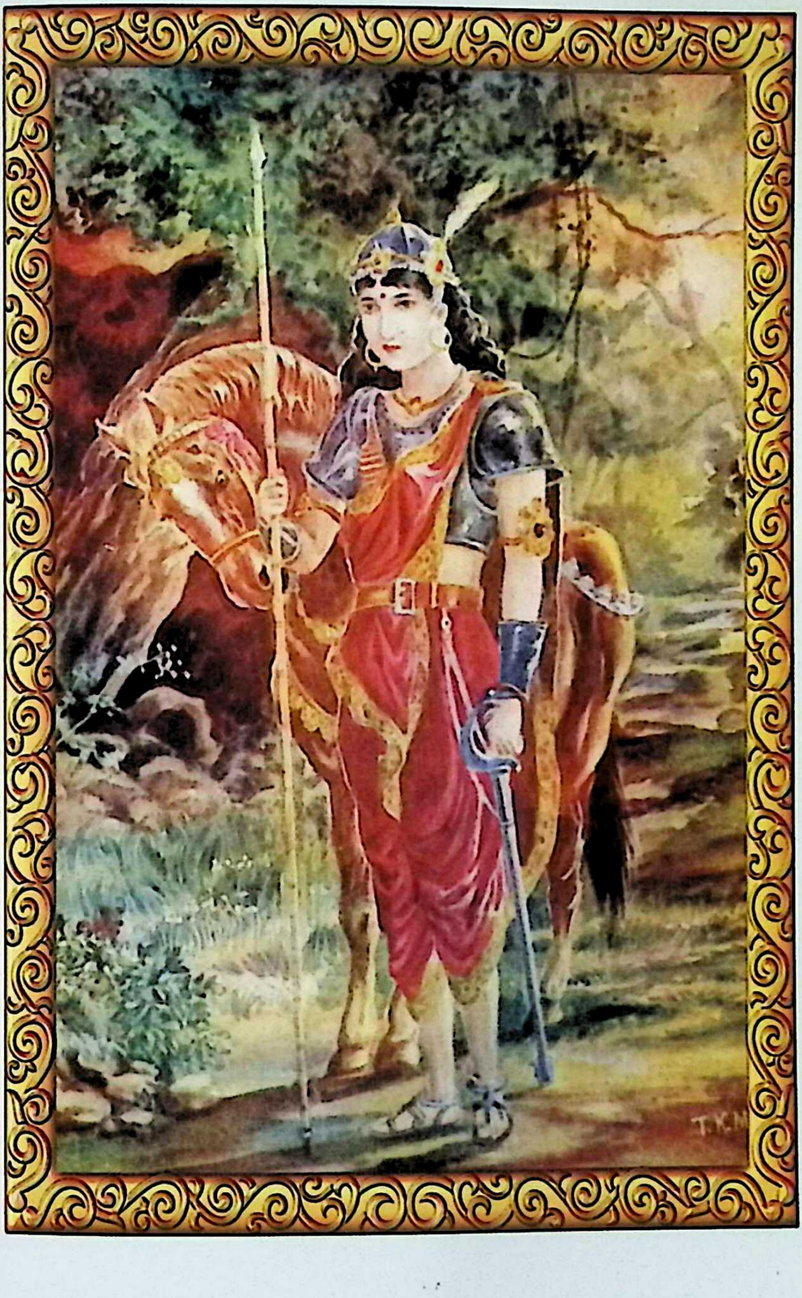

T.K.M

नमामि तारिणीम्

Namami tarineem.

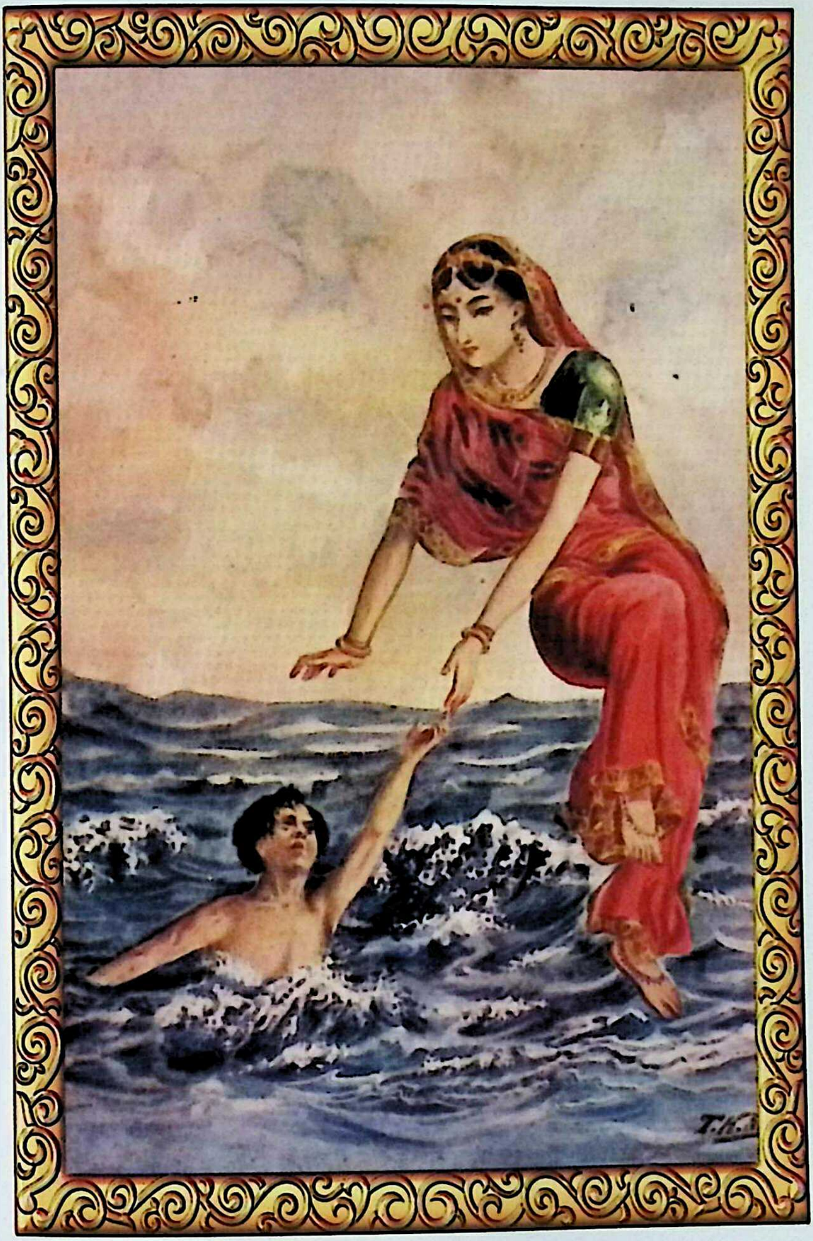
Our salvation lies in thee:
(Hail mother I bow to thee!)

नमामि तारिणीम्

Namami tarineem.

Our salvation lies in thee:
(Hail mother I bow to thee!)

⇨


T.K.

रिपुदलवारिणीम् मातरम् ।।

* * *

Ripudalabarineem Mataram.

* * *

Thou hast power to ward off foes,
Mother, I bow to thee.

रिपुदलवारिणीम् मातरम् ।।

Ripudalabarineem Mataram.

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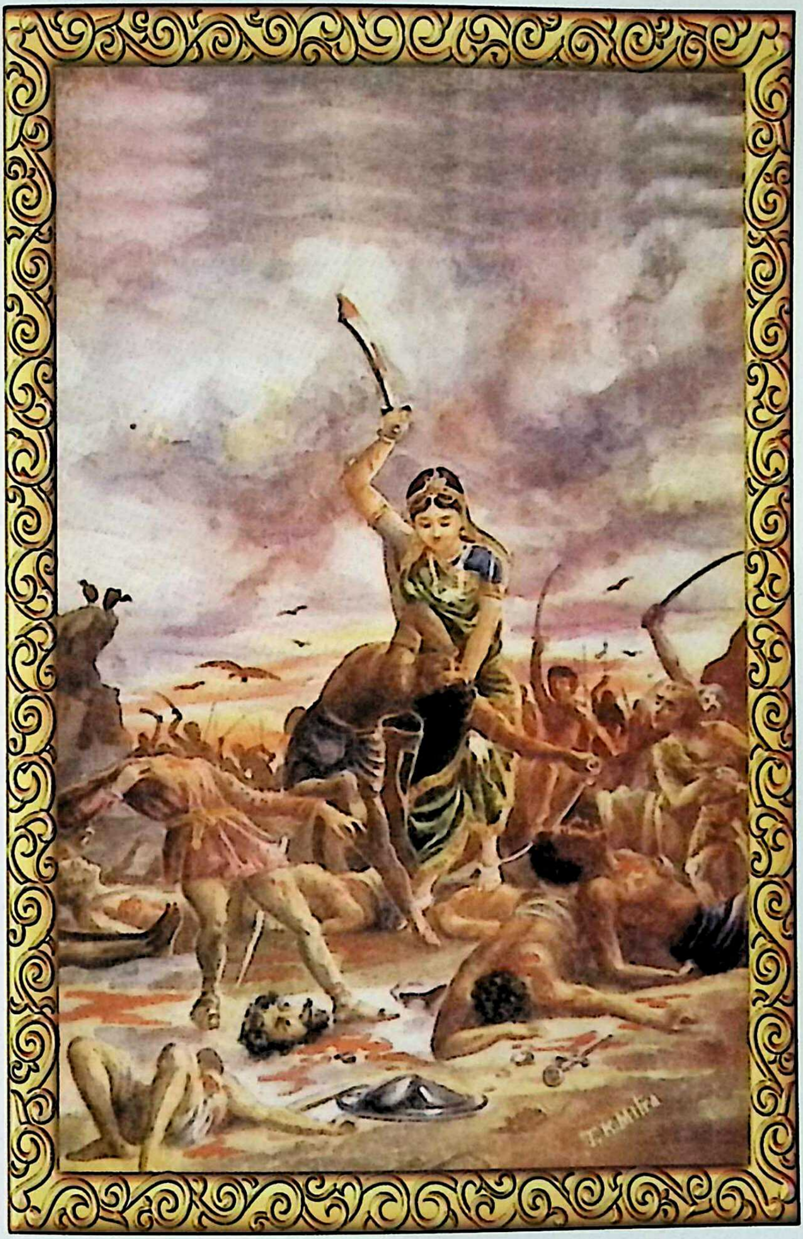
Thou hast power to ward off foes,
Mother, I bow to thee.

⇨


T.K.Mitra

श्यामलाम् सरलाम् सुस्मिताम् भूषिताम्
धरणीम् भरणीम् मातरम्।।

Shyamalam Saralam Susmitam Bhushitam
Dharaneem Bharaneem Mataram.

Ever happy and ever simple,
Ever bright and ever beautiful,
Thou our support, our nourishment,
I bow to thee.

श्यामलाम् सरलाम् सुस्मिताम् भूषिताम्
धरणीम् भरणीम् मातरम्।।

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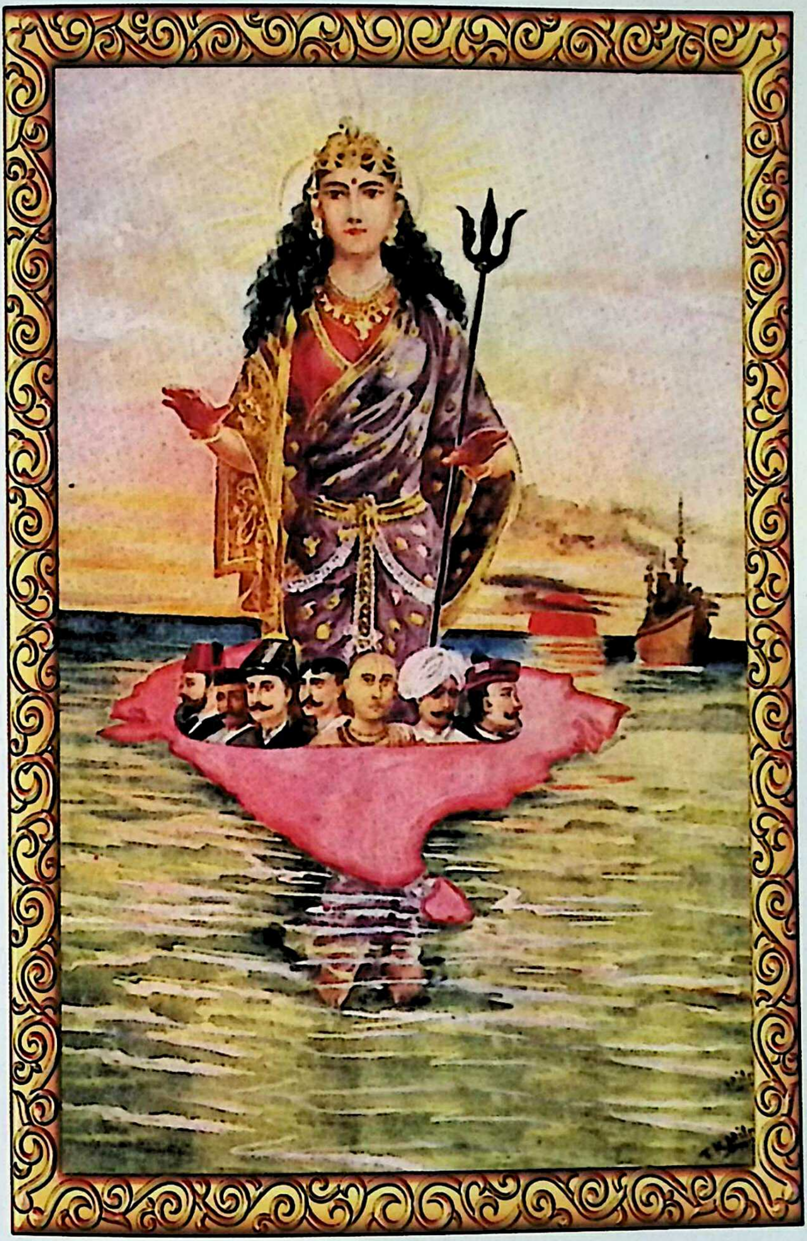


SONGS FROM THE HEART

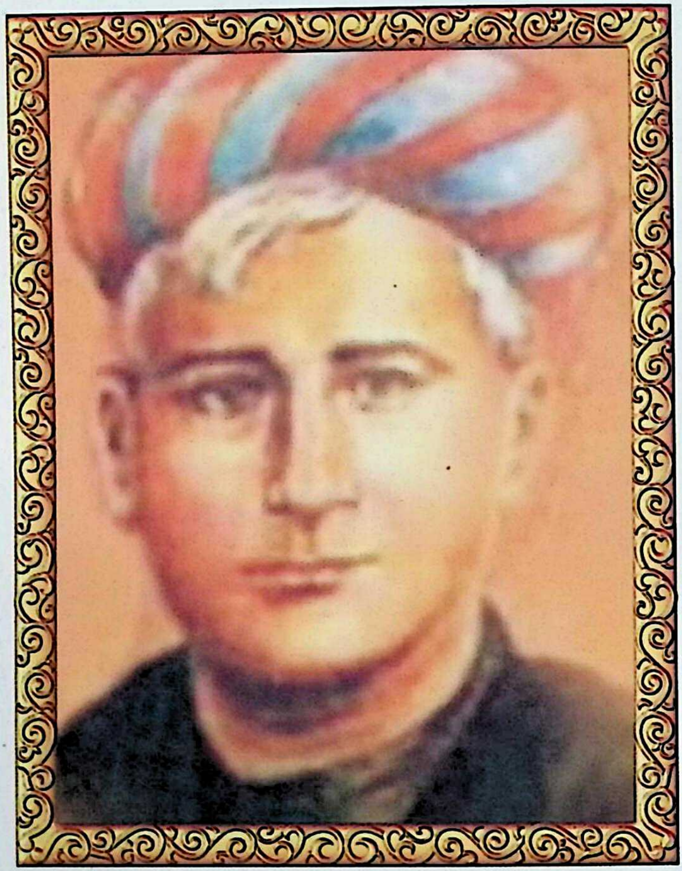
"Even if you forbid
Dear friend
I am helpless
My songs contain
My prayers".

Indian Music. The Music of India. While the first gives the sense of detailed models and a standard set of rules, the second dives in to the very depths of India's womb. There lie the vastness of the oceans and the zeniths of her skies. In between, lies the music. The two join hands and give to us pure sounds.... sounds of music. To give a hint of what is Indian about our music we must travel through all these worlds. We must attempt at playing the ***tampura*** and lose ourselves in its mesmerising drone. We must sing the ***alap*** and plunge into our souls. We must sense the dawning of a day or the clouding of the skies as we sing into them, our songs. And in the end, we must hear what we sing, and fly between the limitless vistas, enjoying the music we make through the silence of our hearts.

Thus an ingrained and dominant spirituality, an inexhaustible vital creativeness and gust of life and, mediating between them, a powerful, penetrating and scrupulous intelligence combined of the rational, ethical and aesthetic mind each at a high intensity of action, created the harmony of the ancient Indian culture.

Ancient Indian Civilization is not something over and done with, relegated to the past—it continues to live and that is what makes it utterly fascinating. India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples.

--Shri. Aurobindo (1872-1950)



BANKIM CHANDRA CHATTERJEE (1838-1894)
THE CREATOR OF THE IMMORTAL
'BANDE MATARAM' SONG

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